

A Bad Skin

Boils. Pimples. Impure Blood.

Boils are simply very large pimples. The trouble is not in the skin, but down deep in the blood. You cannot have a good, smooth skin unless it is nourished by pure blood; and the only way to make your blood pure is to take a strong blood-purifying medicine.

Mr. F. E. Egan, of 870 Rye Street, North Fitzroy, Victoria, sends us this letter and his photograph:



"I had a most frightful attack of boils and pimples breaking out all over my body. I had heard so much about

AYER'S Sarsaparilla

thought I would give it a trial. It took only four bottles to drive all the impurities out of my system and make my blood rich. I have enjoyed the best of health ever since I took it."

If your tongue is coated, if your food distastes you, if you are constipated or bilious, take Ayer's Pills.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

HOLLISTER DRUG CO., Agents.



The Eye, The Sword, The Pen.

As the pen is mightier than the sword, so the eye exceeds both, in power, control and usefulness.

Whatever your calling, it behooves you to care for and preserve your eyesight. We can do all any GOOD Optician can do for your eyes and eyesight, and many GOOD things others can't do.

Factory on the Premises

A. N. SANFORD
Boston Building, Fort Street.
Over May & Co.

KEYSTONE-ELGIN WATCHES

DURABLE AND ACCURATE

The Keystone Watch Case Co., Philadelphia, U. S. A. Established 1833. America's oldest and largest watch factory.

For sale by the Principal watch dealers in Hawaiian Islands.

PACIFIC TRANSFER CO.

JAS. H. LOVE, Manager.

MAIN 58.

Office, 117 King Street

CHEONG LEE & CO., Importers and Exporters

And dealers in Jewelry, Fancy Goods, Furniture, Caskets, Cutlery, Blackwood, Electro Plated and Glass Wares, Etc.

Queen's Road, Central, Hongkong.

W. L. FLETCHER

Received El Alameda

A fine line of Embroideries and Insertions to match; also, Applique Laces and All-over.

Gedge Cottage, Richards and Hotel Sts.

P. O. Box 363. Tel. 521 Blue.

Y. YUEN TAI,

No. 1272 Fort Street, near Kukui.

Dressmaker, Ladies' Underwear, Skirts, Chemises, Etc.

A large line of ready-made Mosquito Nets always on hand.

BROKERS

Judd & Company, Ltd.

Real Estate and Stocks.

General Business Agents.

307 Stangenwald Building.

HAWAIIAN VIEWS

Of all descriptions

By RICE & PERKINS

144 BERETANIA ST.

WOMAN'S EXCHANGE.

114 FORT ST.

HAS FOR SALE THE BEST GENERAL assortment of Hawaiian and Pacific Island Curios in the city. Home made Poi on Tuesdays and Fridays.

CHURCH NEWS

pastor.—Sunday school, 9:30; preaching service, 11; Sunday school in English, 2:30; evening service, 7:30; Wednesday, prayer meeting, 7:30.

JAPANESE CHURCH (Congregational)—Nuanu street, Rev. T. Okumura, pastor.—Sunday school, 10; morning service, 11; evening service, 7:30; Wednesday prayer meeting, 7:30.

JAPANESE M. E. CHURCH—G. Motokawa, pastor.—Sunday school, 10; morning service, 11; evening service, 7:45; class meeting, 8:30; prayer meeting, Wednesday, 8. Services at Kukui street, near St. Louis College.

KAWAIAHAWO CHURCH—Rev. H. H. Parker, pastor.—Sunday school, 10; morning service, 11; evening service, 7:30; preaching in English by Rev. W. D. Westervelt; Christian Endeavor, 6:30; prayer meeting, Wednesday, 7:30.

PENIEL MISSION—Miss E. Uddenberg in charge.—Meetings are held in the hall on Nuanu street, just below King, every night of the week. Sunday morning at 10 o'clock Bible study; Sunday afternoon at 2:30, holiness meeting; what meeting at the foot of Nuanu street at 9 o'clock every Sunday morning. A Scandinavian meeting for ladies is held every other Wednesday afternoon, at 2 o'clock, in the Mission Home, 471 Hotel street. All welcome.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (Mormon Church)—Punchbowl street.—Sunday services: Sunday school at 10 a. m.; regular service, preaching, at 11:30 a. m.; Young People's Mutual Improvement Association, at 7 p. m.; primary meeting, for children, Friday at 2 p. m.; Relief Society meeting at 10 a. m., on Saturday. All are respectfully invited to attend our meetings and examine our doctrines. Free to all; no contributions; services in Hawaiian. Elder Wm. M. Waddaups, in charge.

SEVENTH-DAY ADVENTIST CHURCH—Saturday, Sunday school at 10 a. m.; preaching at 11 a. m.; Wednesday, prayer and missionary meeting at 7:30 p. m. All are welcome. B. L. Howe, pastor.

PORTUGUESE EVANGELICAL CHURCH—Corner of Miller and Punchbowl streets, Rev. A. V. Soares, pastor.—Preaching in Portuguese at 11 a. m. and 7:30 p. m.; Sunday school, 2:30 p. m., conducted in English. W. A. Bowen, superintendent. Prayer meeting, Wednesday, 7:30.

BISHOP MEMORIAL CHURCH—Kamehameha Schools; Dr. W. B. Elkin, chaplain. Services Sunday mornings at 11 o'clock, except on last Sunday in each month, service at 4 p. m. Alumni and friends cordially invited.

YOUNG MEN'S CHRISTIAN ASSOCIATION—Hotel and Alakea street, Henry C. Brown, general secretary. At 4 o'clock Sunday afternoon Rev. J. P. Erdman speaks on the subject of "Patching." Rev. W. H. Rice will sing. A cordial welcome is extended to all.

THE BAPTIST SOCIETY OF HONOLULU—Regular meeting first Sabbath afternoon of each month at 3 o'clock, in Young Men's Christian Association parlors. A cordial invitation is extended to all.

THE KAULIWELA SUNDAY SCHOOL—Sunday school, 1:30 p. m.

CHURCH OF THE SACRED HEART—Marquesville, Punahou.—Tomorrow, January 12th, the first Sunday after Epiphany, high mass at 11 a. m., with sermon and collection; at 3 p. m., rosary.

TOLSTOI ON RELIGIOUS FUNDAMENTALS.

Tolstoi was recently asked by a correspondent to give his opinion as to the birth and passion of Christ, the problem of immortality, and the church communion. His reply as quoted in the Revue Bleue (Paris), was as follows:

"I believe that Christ was a man like ourselves; to look upon him as God would seem to me the greatest of sacrileges and an evidence of paganism. To recognize Christ as God is to deny God. 'I believe that Christ was a man, but I believe his doctrine living and expressing divine truths. I know of no doctrine superior to it; it has given me life and I strive to follow it as far as I am able. 'Of the birth of Christ I know and need to know nothing. As to life beyond the grave, we know that it exists, that death is not the end of life; what that other life will be, we do not know, because we do not need to know. 'By parables I understand in general the clergy; by doctors, learned men who do not believe in God. As to eating the body and drinking the blood, I think that is one of the most important in the Gospels, and that it signifies either the adoption or the recollection of the doctrine. In either case it is of no importance and has not the meaning church fanatics have attached to it."

According to Shin Bukkyo, a leading Japanese periodical, more than 200 Buddhist journals and reviews are published in that country. It mentions some of them as follows: "One of the most remarkable is the Bukkyo Maishu Shimbum (Buddhist Weekly), which has for its program the reconciliation of the old and the new Buddhism. The Chuo Korum, another widely read publication, discusses not only the Buddhist questions, but also devotes a good deal of space to sociology and political economy. The Myosho has the reputation of being the standard literary review and its editors and writers are men of high standing in the world of letters."

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS—Millani Hall (rear of the Opera House)—9 a. m., Book of Mormon class; 10 a. m., Sunday school; 11 a. m., preaching (Hawaiian); 7:30 p. m., preaching, English service.

MAKIKI CHURCH—On Kinai street.—Preaching service, 8 a. m.

CHINESE CHURCH (Congregational)—Rev. Edward W. Thwing, acting

RELIGION AND MORALITY.

The decline in church going is generally taken by religious writers to mean a corresponding decline in character and morals. If this were inevitable or even generally the case the question of church going would become a matter of vital concern not alone to the churches, but to the people at large. But although Christianity is admittedly an ethical force, among the greatest, perhaps, in the world today, it is not so clear that a rejection of its claims always implies a rejection of the moral obligations which lie enshrined in its dogmas. Professor Goldwin Smith has declared that were Christianity to be finally repudiated the world would experience a bad quarter of an hour. Nevertheless, this is his opinion of the final result:

"Whatever turn may ultimately be taken by our convictions about a hereafter, society will uphold by law or social influence rules necessary to its own security and convenience here. It may even uphold them more rigorously, perhaps cruelly, if it is convinced that the present life is all. The natural affections, parental, conjugal and social, will also retain their force."

So, also, Prof. Morris Jastrow, in his book just issued, "The Study of Religion," declares that though the bond between religion and morality is very close, religion and ethics are really two streams having an independent source, but flowing toward each other until they unite and eventually become one. For this reason, he says, it is possible to conceive of religions that do not foster morality. And, of course, it follows from this that men may reject the dogmatic setting of religion while at the same time strenuously holding to the moral law which has become implicated in it.

As to the views of these distinguished men it may be said that they are merely abstract opinions entitled to no credence in the face of the widely held belief to the contrary. Yet it will be admitted by candid Christians that in every community there are men no longer Christians whose moral character compares favorably with that of the best church members. Many such non-Christians, indeed, are actively identified with movements for the betterment of the race, and their zeal for righteousness appears to be in no way less than that of their Christian brethren, with whom oftentimes they are working in close harmony. The existence of such men is a matter of common knowledge, and even the most orthodox must rejoice that men who for whatever reason, reject Christianity continue to acknowledge the obligations of morality.

As to the case of those who cease to be church goers, some interesting facts are brought out by a clergyman of a western city who has gathered statistics about those who have dropped away from the local churches during the last ten years. He finds that out of 674 adults now living who have ceased to go to church during that period 239 were originally poor church members, ranging all the way from notorious evil lives to indifferent worldlings. Since these 239 have formally withdrawn from the church their moral condition has in nowise changed, except that a few of them are somewhat more open in their defiance of the moral law. Of the remaining 440, eighteen have deteriorated morally since they left the church. Nearly all of them, it is declared, are persons of unusually weak character, easily led by temptation to do wrong, and one of them confessed that while he was a member of the church he was kept from evil courses not by his belief in Christianity, but by the desire not to seem recreant to the faith he professed. Sixty-three persons have apparently led better lives since they left the church, though the change has not been at all marked, and one of these sixty-three declares that he is a better man now because he wants to show his church friends that unbelief does not imply immorality. The remaining 259 of the 674 backsliders are morally pretty much the same as they were before. They continue to be reputable citizens, and are impelled by the same motives of self-interest, touched occasionally by unselfish impulses, that appeared to govern them when they were members of the church.

It would, perhaps, be too much to assume that the results of this particular census would be true of the non-church goers of other communities. There may have been special circumstances in the city where it was taken that tended to make the result favorable as to the non-church goers; but it is desirable, therefore, that some such investigation be made in other communities, as only in this way can the question be finally decided whether a rejection of the teachings of religion does or does not result in moral deterioration; and would be better if it were made by men representing the church, as in that case religious men would have no reason to question its fairness.—New York Tribune.

Of new translations of the Bible there seem to be no end. The latest version, the Twentieth Century New Testament, is not yet completed, but is being published in parts. "No such wholesale and radical upsetting of outward form and arrangement has ever been attempted," says the Minneapolis Times, which, however, concedes to the new translation considerable power and impressiveness.

UNIVERSAL DAY OF PRAYER

For several years the Christian student movements of Germany, Great Britain, Norway, Sweden, Denmark, Finland, Holland, France, Switzerland, the United States, Canada, South Africa, Australasia, and also Japan, China, India, Ceylon, and other missionary lands, have united in observing the second Sunday of February as a universal day of prayer for students. Reports received from over thirty countries give facts showing that the observance of this day of prayer has been attended with most gratifying spiritual results in all parts of the world. The General Committee of the World's Student Christian Federation, composed of official representatives of all these movements, calls upon all Christian student organizations and upon Christians in general, to observe Sunday, February 3, 1902, as a day of special prayer on behalf of students and the local Young Men's Christian Association will perform its part in the observance.

RELIGIOUS NOTES.

A choir school for the benefit of the Protestant Episcopal Cathedral has just been opened in New York city. The school, declares the New York Outlook, is not only an institution for the training of cathedral chorists, but also offers to its pupils a free general education in consideration of their singing. Its principal is the Rev. Ernest Voorhis, A. M., Ph. D.

The committee on the Revision of the Confession of Faith, appointed by the last General Assembly of the Presbyterian Church, has been in session in Washington, D. C., this month. Its sessions have been secret, and it is not expected that the report of the committee will be made public for the present. The immediate work before the committee is the drawing up of a brief doctrinal statement of Presbyterian faith that shall be expressed in phraseology so simple and untechnical as to be readily understood by the popular mind. This statement, it is declared, is not to be a substitute for the Westminster Confession, nor is the revision expected to impair the integrity of the Confession as to doctrine.

The convention of Roman Catholic laymen in Cincinnati recently called for the purpose of federating the Roman Catholic societies of the country, was a gathering of more than ordinary importance. Five hundred delegates attended, representing an aggregate of about six hundred thousand members of the cooperating societies, and the most prominent figures in the deliberations of the convention were Bishops McFaul of Trenton, N. J., and Messers. of Green Bay, Wis. Federation was accomplished, and a national body formed, under the name "The American Federation of Catholic Societies." Some of the Catholic papers are predicting that the Federation will have over a million members in its affiliating organization before the next national convention in Chicago.

The Rev. Algernon Cropsey, rector of a Protestant Episcopal Church in Rochester, N. Y., does not, according to the Boston Herald (October 30), believe in propagandism of the tenets of his church in the Philippines. He says to quote the Herald: "The people of the islands are Christians, and have been Christians for generations. In every village is a Christian congregation, with its Christian pastors, and Christian bishops have oversight of the churches. He thinks, therefore, that our entrance into that field will be of the nature of an intrusion. We will not be preaching the Gospel to the heathen, but to Christians, which, in the present state of affairs, is both useless and dangerous. Mr. Cropsey has serious doubts if we can do the work of a Protestant Episcopal church there, and he doubts if the form of Christianity we introduce will be welcomed."

It is reported that the public prosecutor of Leipzig, Germany, has just ordered the confiscation of Tolstoi's "The Meaning of Life," the book containing his answer to the Holy Synod regarding his excommunication. A cable dispatch to the New York Sun (October 31) says: "The reason given for the seizure is that the work is calculated to bring the church into contempt, and the prosecutor's action is based on a paragraph in the German penal code, which imposes a maximum penalty of three years' imprisonment on anybody publicly insulting one of the Christian churches or other religious communities enjoying in Germany the privileges of a corporation. Perhaps the most remarkable feature of the incident is that Count Tolstoi's indignant reply to his excommunicators is allowed to circulate in Russia, the Holy Synod refraining from prosecution, while the officials of the country which indorses Luther's protest against the Roman Church seek to extinguish the words of the Russian reformer."

CANADIAN WAR HORSES.

Mr. Walter Harland Smith, the Toronto horseman, has returned to the city from Ottawa, where he secured from the government the contract to purchase the mounts for the Canadian Yeomanry. As a result of the experience of Col. Dent, who has been purchasing mounts for the British army in Canada for more than a year, only Ontario-bred animals will be accepted by Mr. Smith. He confirmed the statement that of the horses that have already been shipped to South Africa 25 per cent of the western animals were lost, while only 4 per cent of the Ontario horses failed to make the journey. Despite the fact that between 12,000 and 15,000 horses have been sent out of Canada during the past couple of years, he does not anticipate any difficulty in getting another 900. In fact, he expects to have the majority of them in three weeks, and all the animals will be in Ottawa before the end of the month. With reference to the prices, Mr. Smith said the policy of Col. Dent would be followed, which was to buy each horse according to its individual merits. Of course, he would fix a maximum figure, but he did not care to state what it would be, as every farmer in the country would demand that amount for his horse.—Toronto Mail and Empire.

THE STRUGGLE.

"Enter into the struggle of existence." This is the mandate of the power that made the world. This is the divine decree for man, and to ignore it is to defy the motion of the universe—to defy evolution, to become an idler, a parasite. Idleness—we know with what silent but terrible force it attacks Nature sets her iron will against this treason to God.—Success.

IN MODERN DAYS

Ways of Doing Things Have Vastly Changed—The Science of Medicine, Especially, Has Made Rapid Advances.

"Few things have developed as rapidly during the past few years as the science of medicine," said a well-known practitioner recently. "And the most striking phase in its progress is in the treatment of the blood."

"In the old days, symptoms were treated and the blood disregarded. Now it is the root of the disease that is attacked, and the most important development of modern medical science has been in discovering that, in most diseases, this lies in the condition of the blood. If the blood is thin or poor, the nerves cannot receive their proper nourishment, the system becomes run down and in a condition to invite disease. Build up the blood, restore the worn-out nerves and you remove the cause. And when the cause is gone, the disease will follow."

An instance of the truth of this is the case of the little son of Mrs. Minnie Parrish, living at Donora, Washington Co., Pa. In an interview the mother says:

"Our little boy was terribly afflicted with boils on his back, legs and feet. He was pale and sallow and his system was completely run down. He had no appetite and his stomach caused him great distress. We had him treated by good doctors at St. Louis and Indianapolis, but their efforts did him little good. Then we took him to Pittsburg, hoping the change would help him. While there a doctor refused to vaccinate him, because his blood was in bad condition and gave us a certificate to that effect. We tried various remedies, but without avail. He grew worse, instead of better, and I am sure he could not have lived long if he had not been relieved."

"A friend from Dubuque, Iowa, advised us to give him Dr. Williams' Pink Pills for Pale People. In June, 1900, one year after his troubles commenced, he began to take Dr. Williams' Pink Pills for Pale People, and half of the first box caused improvement. He began to eat and play and was so much better that we kept on giving them to him until he had taken three boxes and was cured. He has no more sores and today is perfectly well and the happiest boy on the street."

At all druggists, or direct from Dr. Williams Medicine Company, Schenectady, N. Y., fifty cents per box; six boxes for two dollars and fifty cents.

A SPOILED CHILD'S WHIMS.

"Sit down," said the fierce old man, and the trembling youth obeyed. "Well, what is it?"

The unhappy young man cleared his throat.

"Yes, have come, that is, I have come," he began in stammering accents, "ask you for the hand of your daughter Ruth."

The old man leaned back in his chair and intently regarded his visitor.

"Does my daughter want you?" he asked.

"Yes, sir; I am sure she does," the youth replied with some eagerness. "She sent me to you."

The old man sighed.

"The whims of that child are really unaccountable," he muttered. "It seems but a day or two ago that she cried for a doll. Then it was a pony. Now it is a monkey. Of course she'll have to have it if she wants it. That's all. Good day."—Cleveland Plain Dealer.

TERRITORY OF HAWAII, ISLAND

OF OAHU, CITY OF HONOLULU, SS.

Cecil Brown and W. G. Cooper, being each duly sworn, depose and say that they are, respectively, president and cashier of the First American Savings and Trust Company, of Hawaii, Ltd., and that the following schedule is a full, true, just and accurate statement of the affairs of the said First American Savings and Trust Co., of Hawaii, Ltd., to and including the 31st day of December, 1901, such schedule being required by section 14, of the Banking Act of 1884.

The capital of the company is \$250,000, divided into 2,500 shares of the value of \$100 each. The number of shares issued is 2,500, and the shares are fully paid up.

The liabilities of the company on the 1st day of January, 1902, were as follows:

Capital	\$250,000.00
Deposits	203,530.11
Dividend account	6,250.00
Undivided profits	5,711.61
Suspense account	330.00
	\$465,821.72

The assets of the company on the 1st day of January, 1902, were as follows:

Bills receivable	\$329,630.00
Bonds	52,650.00
Cash on hand in bank	67,071.97
Interest accrued to Dec. 31, 1901	5,969.75
Taxes	500.00
	\$465,821.72

CECIL BROWN, President.
W. G. COOPER, Cashier.

Subscribed and sworn to before me this 9th day of January, 1902.
(Seal) GEO. L. BIGELOW,
Notary Public, First Judicial Circuit.

6063

SPECIAL MEETING.

Hawaiian Sugar Co.

NOTICE IS HEREBY GIVEN THAT upon the request of the Board of Directors of the Hawaiian Sugar Company, a special meeting of the stockholders of the company will be held on Monday, January 20, 1902, at 10 o'clock a. m., at the office of Alexander & Baldwin, Ltd., Stangenwald building, Honolulu, to consider the authorization of a bond issue.

W. L. HOPPER, Secretary Hawaiian Sugar Co., Honolulu, Dec. 24, 1901.

6055

MEETING NOTICE.

THERE WILL BE A MEETING OF THE stockholders of the Territory Sales Co., Ltd., on Saturday, January 25, 1902, at the office of the company on King street, in Honolulu, at 2 p. m., for the purpose of electing officers for the ensuing year, the further amendment of the by-laws, and such other business as may be brought up.

W. W. CHAMBERLAIN, Secretary.

6063